

*father' is the mask, and 'I, Anna', the voice* (p. 1). L'A. entend la considérer comme une œuvre d'art littéraire, qui construit une légende *in the medium of history* : le but est d'examiner comment et à quel effet Anne Comnène a créé cette légende autour de son père, et comment ce dernier en vient à incarner l'idéal impérial, au point de représenter le pendant de Constantin tel que le dépeint son hagiographe Eusèbe dans la *Vita Constantini*, et au point que sa mort constitue la fin de l'Empire véritable.

Sans ignorer une tendance, assez récente dans la recherche, à considérer l'*Alexiade* comme le résultat d'une association entre Anne Comnène et son époux, Nicéphore Bryennios, assignant à celui-ci la part du lion, l'A. entend surtout insister sur la diversité présente dans cette œuvre : *The Alexiad is not a military manual, nor a mirror of princes, nor a funeral oration. It is not romance or court satire or even wholly epic. It draws on all these genres among others, and counts on readerly familiarity with them, but it does not conform itself to any* (pp. 9-10). Ces divers aspects montrent que la figure d'Alexis, tout comme le récit de son règne, appartiennent au mythe sur lequel Byzance est fondée : celui d'un renouveau ou d'une continuité à travers le changement (p. 11).

La tendance à mêler continuité et changement est une caractéristique des textes historiques byzantins, et l'A. montre que, malgré ses différences, l'*Alexiade* se fonde d'une certaine façon sur la *Chronographie* de Psellos et incorpore d'autres textes en les réélaborant. Tout l'art réside dans la façon : *[Anna Komnene] is doing something everybody does and something no one has* (p. 14). Plus qu'à la véracité historique, l'A. s'intéresse à la manière dont Anne Comnène construit ses tableaux ou ses portraits. Pour mieux cerner les méthodes artistiques utilisées, l'A. entend les comparer avec celles de quelques textes-phares : l'*Hylé historias* de Nycéphore Bryennios, la *Chronographia* de Psellos, les *Historiae* de Skylitzès, la *Vita Basilii*, et la légende constantinienne.

La démarche d'Anne Comnène peut aussi être étudiée sous des angles particuliers, comme l'hellénisme chrétien et la théocratie. L'A. précise en quels termes ces notions doivent être entendues – et comment elles évoluent – dans ce cas-ci (pp. 15-23). Elle souligne aussi l'accueil assez mitigé qu'Anne Comnène reçoit comme historienne, par certains critiques modernes ou certains de ses pairs byzantins (Choniâtès, par ex.). Dans les différents chapitres de l'ouvrage, l'*Alexiade* est étudiée, livre après livre, à la lueur de ces notions, tandis que sont soulignées les différences et ressemblances par rapport aux auteurs évoqués ci-dessus.

En *Appendice*, l'A. livre quelques réflexions sur les traits communs que l'*Alexiade* partage avec des textes de la Renaissance (pp. 290-297 : *The Alexiad as pre-Renaissance text*).

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P. CESARETTI, *Leonzio di Neapoli. Niceforo prete di Santa Sofia. Vite dei Saloi Simeone e Andrea* (BHG 1677, 115z). *Premessa di Augusta ACCONCIA LONGO. Introduzione di Lennart RYDÉN* (*Testi e studi bizantino-neoellenici*, 19), Rome, Bolis Edizioni, 2014, 397 pages. ISBN 978-88-940045-2-6.

The present volume is a new edition of P. CESARETTI's book on 'santi folli di Bisanzio' from 1990 (Leonzio di Neapoli – Niceforo prete di Santa Sofia, *I santi folli di Bisanzio. Vite di Simeone e Andrea*, a cura di Paolo Cesaretti, *Introduzione di Lennart Rydén*, Mondadori, Milan 1990, 257 pages). It contains a preface by

A. ACCONCIA LONGO, on whose request the new edition was prepared. Then follows an extensive editorial note and acknowledgments by CESARETTI, where he elucidates why and how this new edition came about, discussing its different sections. The general design of the volume consists, as in the 1990 book, of a general introduction (in Italian) by L. RYDÉN to the late antique phenomenon of 'holy folly' and to the *Lives* of the two best-known examples, Symeon (BHG 1677) and Andrew (BHG 115z), followed by CESARETTI's Italian translation of these two works. The actual text is in both cases framed by a 'note on the title' and a section called 'apparati', which includes an index of names, an index of quoted passages and some illustrations. The final part of the book contains three particular sections which present general tools and discussions pertaining to both *Lives*. In 'Esercizio di lettura', CESARETTI quotes an excerpt from the Greek text of the *Life of Symeon*, namely the episode of the miracle with the cross-eyed girls, which serves as a vehicle to describe and discuss the linguistic features of the text and the author's style. Next, CESARETTI provides a comprehensive glossary and finally an epilogue in which he discusses recent scholarship on the two *Lives* as well as possible topics for future research.

Apart from the fact that the 1990 volume went out of print in 1994, which made it hard to obtain a copy ever since, the republication of CESARETTI's book on the *Lives* of Symeon and Andrew was driven by the need to update the work in light of new scholarly developments on these texts during the past two decennia. But the new volume also does more than that. Apart from L. RYDÉN's introduction, which is taken from the earlier volume, albeit with some minor stylistic revisions by CESARETTI, and the two translations, which are fully revisited, the rest of the book presents new contents not present in the earlier work.

First of all, the book contains an extensive and up-to-date bibliography on the two texts and the phenomenon of holy folly more generally, which was completely absent in the previous edition. Secondly, the translations themselves have been paired with useful tools to navigate the texts, namely the index of names (both of people and places) and of biblical and other intertextual references. These tools are a valuable addition since they render CESARETTI's translations more widely operative and make them of interest to a non-Italian public as well. Thirdly, whereas the 1990 book contains only one map, this volume contains no less than five maps (four for the *Life* of Symeon and one for the *Life* of Andrew), three of which were created especially for the volume. The map of Constantinople in the old volume is replaced with a new one indicating significant places in the story of Andrew. The other four maps are added as illustrations of the geographical setting of Symeon's story. Most interesting is the one where the fictional journey of Symeon is reconstructed. Next, it is also worth mentioning that the notes on the text at the bottom of each page underneath the translation, although they were already present in the 1990 edition, have been expanded considerably, functioning as a true commentary on the text. They contain not only references to biblical parallels and historical and geographical contextualizations, but also include bibliographical references to secondary sources as well as original observations by CESARETTI of philological, linguistic, narratological, topographic and even iconographic nature. Finally, the three special sections in the final part of the book are also brand new. The 'reading exercise', which is perhaps the least conventional section of the volume, is meant for didactic purposes and wants to confront the reader with some of the original Greek, as is explained by CESARETTI in his editorial note (p. 10). He adds that the episode of the cross-eyed girls was selected for this purpose because it is a well-known passage, particularly

valued by critics for its linguistic and stylistic merits. Although CESARETTI's in-depth discussion dealing with, for example, the use of a certain verb or of a particular syntactic structure appears somewhat out of context, its value lies in the fact that it allows the reader to get a more general sense of the author's style and the linguistic particularities of seventh-century Greek, which is when the *Life* of Symeon was written. In this light, however, it would have been preferable if a similar 'reading exercise' were provided for the *Life* of Andrew, a tenth-century text (or so it is presumed). Another section that is added in the new edition is the glossary, which is more than just a list of terms and definitions. CESARETTI has selected thirty concepts pertaining to holy folly or relevant to the *Lives* of the two holy fools (examples are 'angelo', 'precognizione/profezia', 'riso/sorriso', 'teatro e spettacoli', etc.). For each concept he discusses the role and meaning within both narratives and in relation to each other, linking them to concrete passages and situating them within a more general context of late antique urban and religious life. It thus serves, to use CESARETTI's words, as a guide into 'the world of the holy fool in thirty words' ('Il mondo dei saloi in trenta parole'; p. 359). To conclude, CESARETTI presents the state of the art on the two texts in his 'postfazione', with special attention for publications from the intermediary period between the two volumes. From this overview, the author infers some interesting lines of research that remain to be studied, most importantly the way in which the sources of the *Lives* signaled in the volume reveal a certain poetics of the text and inform its goal and structure (p. 395).

While both the *Life* of Symeon and the *Life* of Andrew have been translated into different modern languages (English, French, Dutch, etc.), this volume now also assures its continued availability in Italian. Moreover, whereas for the *Life* of Andrew, an extensive commentary and an index of names and references are easily accessible in L. Rydén's two volumes from 1995 (*The Life of St Andrew the Fool*, Uppsala), for the *Life* of Symeon, CESARETTI's book unites this kind of information for the first time in one place. Moreover, while an index of names and places was already available in L. Rydén (*Das Leben des heiligen Narren Symeon von Leontios von Neapolis*, Uppsala, 1963) and a commentary is provided in A. J. Festugière (*Vie de Syméon le fou et vie de Jean de Chypre*, Paris, 1974), the index of biblical and other intertextual references was not yet available for this text before the publication of the current volume. Furthermore, CESARETTI's work presents a particularly original dimension by introducing less conventional ways of approaching both *Lives*, for example through the inclusion of illustrations, the reading exercise and the 'world of the holy fool in thirty words'. Nevertheless, its main strength remains the combined approach to the two most important *Lives* of holy fools, which facilitates comparative studies of these two texts by making them accessible in one volume. Thanks to the various additions that were made in comparison with the earlier 1990 volume, this combined approach has now reached its full scope and becomes an important working tool for many students of either or both of the *Lives*.

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J. E. COOPER et M. J. DECKER, *Life and Society in Byzantine Cappadocia*, Basingstoke, Palgrave Macmillan, 2012, 339 pages. ISBN 978-0-230-36106-5.

L'ouvrage sous recension continue la recherche doctorale menée par J. E. Cooper à Oxford. Celle-ci se focalise sur une région importante de l'Empire byzantin : la